physical desires and instincts, over our personal and
social action, over our dealings with others is
indispensable to us as human beings, and morality
creates a standard by which we can guide ourselves.
and establish a customary^ control; but the control
is always imperfect and it is an expedient, not a
solution: man remains always what he is and has
ever been, a mixture of good and evil, sin and
virtue, a mental ego with an imperfect command
over his mental, vital and physical nature.

The endeavour to select, to retain from our
consciousness and action all that seems to us good
and reject all that seems to us evil and so to re-form
our being, to reconstitute and shape ourselves into
the image of an ideal, is a more profound ethical
motive, because it comes nearer to the true issue;
it rests on the sound idea that our life is a becoming
and that there is something which we have to become
and be. But the ideals constructed by the human
mind are selective and relative; to shape our nature
rigidly according to them is to limit ourselves and
make a construction where there should be growth
into larger being. The true call upon us is the
call of the Infinite and the Supreme; the

self-
affirmation and self-abnegation imposed
on us by
Nature are both movements towards
that, and it is.
the right way of self-affirmation and self-
negation
taken together in place of the wrong,
because
ignorant, way of the ego and in place of
the conflict
between the yes and the no of Nature
that we have
to discover. If we do not discover that,
either the